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What France Thinks of the McAll Mission

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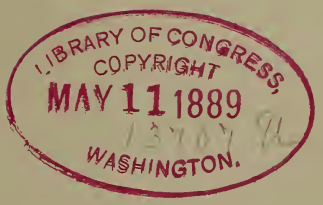
WHAT FRANCE THINKS

OF THE

McALL MISSION

Louise Seymour Houghton, editor, pb.



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EDITORIAL.

The warmth of welcome which was accorded to the McAll Mission at its very outset, could hardly have been anticipated by the most confident faith. It might well have been expected that a work so entirely at variance with existing religious methods should be looked upon with distrust, or at least with doubt, as well by the conservatism of the French Protestant Churches, as by the timid caution of a precarious government, until, by some unprecedented and dazzling results, it had made good its claim to public confidence. That this was not the case, that Protestant pastors from the first, extended glad hands of fraternal sympathy to Mr. McAll, and that the French Government, with unhoped-for candor, speedily recognized the true character of his work, is almost irrefragable testimony to the preparedness of the French nation for, and its felt need of, just such a work as this.

It was from Pastor George Fish, most venerated and lamented among French pastors, that Mr. McAll received the first word of encouragement in his newly conceived plan, while as yet even his nearest friends were in doubt of its practicability; and it needed only that the work, as it went on, should be brought to the notice of other pastors of the free and established churches, to ensure their hearty endorsement, and to the measure of their ability, co-operation in the work. The municipal government of Paris, after subjecting the Mission to a searching test, early gave most hearty and practical approval of it by openly acknowledging that in the districts where McAll *Réunions* were held a smaller police force was required, than in other parts of the city.

In the year 1877, the sixth of the Mission, the great *Société Nationale d'Encouragement au Bien*, which includes many distinguished representatives of political and ecclesiastical parties, at its anniversary gathering in the *Cirque National*,

presented to Mr. McAll a silver medal "for devotion to humanity." A few sentences from the report read before the vast assembly by the venerable Secretary, M. Henri Arnoul, will show what, even at that early day, was the estimate in which the intelligent public held Mr. McAll's work.

"Mr. McAll knew," says the report, "that, in the population of Belleville, there exist sufferings of all kinds—that moral degradation has its abode there, side by side with mental degradation and extreme poverty. Seconded by Mrs. McAll, he has founded, and subsequently multiplied in Paris, evening meetings, the object of which is to bring light to the mind, and to calm the troubled heart. Wherever he has directed his steps, Mr. McAll has been warmly received. His words of sympathy have been responded to by expressions of gratitude. *La Société d'Encouragement au Bien* joins in the testimonies of affection which salute the welcome of the benevolent foreigner, and offers him a medal in return for the good he labors to effect."

A year later the *Société Libre d'Instruction et d'Education* presented to Mr. McAll a medal "for services rendered to popular instruction." Such testimonials as these are most valuable as showing how perfectly the wide scope of Mr. McAll's work is apprehended by the most thoughtful minds of France, aside from all questions of religion. They are particularly important just at this time, when, as M. Gustave Monod, Jr., has recently said, "it is hard to gauge with exactness the mind of France regarding religion." France, as a nation, is groping in the dark for truth. Between superstition on the one hand and atheism on the other, she is, indeed, hard bestead. Mr. Monod puts the case most accurately when he says of the French people, "They have been accustomed to understand by religion much that culture and common sense now refuse to accept. And when they wish to part company with that portion of their traditional religious system, they

do not know where to stop. They have seen little or nothing of worship which is warm, and sincere, and bright, without being superstitious. They know too little of the Bible itself. Past experience has left bitter memories behind it. Present liberty is jealous of the slightest restraint."

It is evident to all intelligent Frenchmen, whether religiously inclined or not, that Mr. McAll clearly understands this situation of things, and that the religion which he brings to the people of France is remarkably adapted to meet it. He has introduced a mode of worship which is "warm and sincere and bright," without a vestige of superstition or a trace of empty form or meaningless ceremonial. He has met ignorance with sound instruction, jealousy with fearless self-abandonment, bitter memories with bright and well grounded hopes, and thus has commended his Mission to a widespread sympathy and co-operation.

This is the view of his work which is taken by the Reformed Church of France. At a meeting of the provincial Synod of that church in Nantes—town ever memorable in French Protestant history—the following letter was addressed to Mr. McAll.

"NANTES, Nov. 6, 1883.

To the Rev. Mr. McAll.

Dear and much respected Brother,—We have the honor to transmit the following resolution of the Synod of the Evangelical Reformed Churches of the 4th district, assembled at Nantes, Oct. 9 and 10.

"The Synod, on the proposition of M. de Richmond (*archiviste* of the department Charente-Inférieure), records its grateful testimony to and brotherly sympathy with the Rev. R. W. McAll, the respected founder of the Evangelistic Mission to the Working Men of France, a work sustained to so large an extent by the generosity of the Christians of Great Britain and of the United States of America. This testimony, unanimously voted, is but a feeble expression of the admiration and gratitude with which our churches regard his work. In our district, La Rochelle, Rochefort, Brest and Lorient have

already *Réunions populaires*, and we trust that soon the same privilege will be extended to Nantes, Rennes, and St. Nazaire.

E. Berthe, Pastor at Brest, President;
A. Rovfineau, Pastor at Nantes, Secretary.

In the Report of the McAll Mission which was presented to that Synod by a lay delegate, his estimate of the work was summed up in words like these:

"This religious enterprise, in the midst of the laboring masses, is assuredly the grandest and the most blessed work that has been ever attempted in France. It is grand and it is blessed, not only in its direct results, but more especially in the impulse which it has given to the missionary activity of French Protestantism. If its founder has the initiative spirit which is characteristic of his nation, he has also, to an unusual extent, the gift of comprehending exactly the special need and the peculiar genius of the French people. His work, unanimously adopted by all Evangelical France, has received an unexpected support even outside of our own ranks. As to its results it would be presumptuous to measure them. It is truly an evangelical ingathering of souls."

Thus have all the suffrages been gathered in—individual pastors, government, learned and charitable bodies, and finally, the church. All bear unanimous testimony to the high appreciation in which the McAll Mission is held by the thoughtful men of France. There is no need to ask how the common people regard it. The crowded reunions, the oft-repeated words of affection to Mr. McAll and his fellow workers, the kindling eye, the warm pressure of the hand, the earnest inquiries after truth, the humble professions of light received and hope obtained, all these make up a volume of testimony not less dear to the hearts of the workers than even the much prized tributes of the following pages.

Louise Seymour Houghton.

LETTER FROM PASTOR EDMUND DE PRESSENSÉ D.D., SENATOR OF THE FRENCH REPUBLIC.

I am asked to say what I think of the McAll Mission. Nothing is easier to me, for I have had the honor of being associated with it since its foundation, in a proportion which has varied with the amount of my other occupations. Before going back into political life I was able to give one evening of every week to this Mission, and I have spoken in its various halls in all quarters of Paris. I cannot sufficiently express my gratitude to the venerated brother who has taken the initiative of this apostolate among the people, carried on, now in concert halls, where large crowds are gathered for the first time, and again in groups which have been slowly formed, and which, with their Sunday-schools and their *Sociétés fraternelles,* have become true centres of an established work. No doubt all the statistics of the work are well known, and I need not recapitulate them. I wish only to affirm from experience that whenever the McAll Mission announces a meeting to be held or a new Salle to be opened, it opens a large door to the Gospel, outside of our ecclesiastical institutions. At the same time it serves our churches, in a way peculiarly its own, offering to both pastors and people the broadest and most beautiful form of evangelical alliance.

I can moreover affirm that this Parisian population, which may well be deemed infidel, judging by some manifestations of its *Clubs,* or by the language of its municipal councillors, who indulge in a saturnalia of atheism, is, after all, rather ignorant of, than averse to, the Gospel, knowing it only under the form of ultramontane catholicism, which is hostile to all forms of liberty.

This explains how it is that these people are in general attentive and favorable when the Gospel is directly and broadly proclaimed, even though it lack the seasoning of

controversy. I cannot, therefore, too strongly recommend to the sympathy of all Christians a work at once so timely and so blessed.

E. de Pressensé D.D., *Senator.*

LETTER FROM PROFESSOR ST. HILAIRE.

To the Rev. Mr. McAll.

Paris, December, 1885.

Dear and Honored Brother,—Amidst the ominous political upheavings which fill so large a space in the history of our day, associated with the commercial crisis and the sufferings of the laborious classes coming in its train, a fear came over me which I will not conceal. Nearly fifteen years have elapsed since God permitted you to found this excellent work, which carries in it the future and the salvation of France for this world and the next. Now, attached as I have been to your Mission from its commencement, I have always been equally surprised and happy to remark in your valued meetings the number of men often surpassing that of the women. My fear, then, which you will readily comprehend, was that, attracted by the political gatherings which so often compete with yours, the male part of your auditory might by degrees desert your salles, and lay down the banner of Jesus Christ in order to enrol themselves under that of the anarchists. Impressed with this thought, I commenced something like an investigation, and here is the result, which I rejoice to lay before you:—

Notwithstanding the open war declared against God, the clergy, and every species of worship as well as belief, never since their foundation have your meetings been frequented by so large a number of men, above all, in the centre of Paris. They—the two recently opened halls, one

on the Boulevard de Sébastopol replacing that of Rue de Rivoli, the other on the Boulevard Bonne Nouvelle,—are filled, every evening, by 250 to 300 hearers, among whom the men are in a large majority. In the former, they belong for the most part to the laboring class; in the other, to all classes of society, especially to those of clerks and employés.

At Boulevard Bonne Nouvelle, M. Saillens, the popular orator *par excellence*, gives, each fortnight, after the general meeting, a consecutive explanation of the Bible, much prized. Some weeks ago an English friend who attended one of these evenings observed with equal surprise and joy, that after the general meeting, 200 *men* at least remained for the Bible study: which, however, was conducted by M. Saillens in a manner altogether simple and familiar, without attempting eloquence, and without even the hymns, which the people so much delight in. The audience remained in serious attention to the close of the prayer which ended the service.

A fact even yet more striking is that, on the two Sundays of last December set apart for the elections of the new Chamber of Deputies, your meetings of the afternoon as well as those of the evening, were frequented by a numerous public, and that the most perfect calm did not cease to reign there. Finally, in the suburbs of Paris, where the anarchists are ever recruiting their ranks, the regular attendance of workingmen increases rather than diminishes, and it is perhaps in the most miserable districts of our rich city that your work has awakened the warmest sympathy.

Is there not in this, I ask, a powerful encouragement and a restless revelation of the spirit, which, underneath the surface, animates our working population, always so favorable to your work, and, which, in its poverty and

isolation, bears toward you an intense gratitude for having taken it into your thought? It is well known that in this world of sadness evil comes to the front and good often conceals itself. But, side by side with these anarchist gatherings, popular as they claim to be, and aiming to overthrow all the bases on which society reposes, is it not consoling for the Christian and for the citizen to see that this people, so much spoken against, remains faithful to its better instincts, and that respect for the Divine law still teaches respect for human law?

Persevere then, dear brother, in this good work which God has so visibly blessed. You have with you the popular masses whence alone durable success can be derived. What though the waves of impurity toss and roar on the surface, to all these evil passions which surge around us, oppose, never wearied, this rampart which during nineteen centuries has alone preserved social order against every menace, the Gospel, that is, God's very Word, which has descended with His Son on our poor earth, and lives there after Him, to associate man with the mighty work which a God alone could commence, and which He alone can complete.

Receive, dear and honored brother, for your Mission and for yourself, the most cordial good wishes of a former fellow-laborer, whose only wish is that he could work with you still.

ROSSEEUW ST. HILAIRE,

Member of the Institute of France.

My letter is short enough to allow me a postscript. Let me say, in addition, to your readers how much I have been moved on seeing in your drawing-room this carpet which, with the New Year, one of the poorest quarters of our capital, your hearers of Boulevard Barbès, have just sent you as a touching mark of their sympathy. It is delightful, is it not, dear brother, to labor for a population thus sensible to the good one seeks to do for it, and ready to give such manifestations of its grateful recognition?

LETTER FROM REV. THÉODORE MONOD.

To Mr. Reuben Saillens.

PARIS, September 15th, 1886.

MY DEAR FRIEND,—You desire me to tell the Christian public of America, "*What France thinks of the McAll Mission.*" The question is a large one. Let us proceed to subdivide it.

Among the thirty-eight millions who constitute France, we must distinguish:

(A) The bulk of the people, who know nothing, and care less about the McAll Mission or any other. Of these we have of course, nothing to say, except that it is incumbent upon us so to extend the work, in Paris and in the provinces, that it may be brought into contact with an increasing number of people.

(B) Among those who have some acquaintance with the Mission, we may name particularly:

1. *The careless*, who are more or less attracted by this new style of *Conférence Populaire.* Its dazzling inscription written in gas-jets, illuminated by its own glory, like the sun in the heavens, or the Spirit of God in the soul, arrests their attention; a kindly voice invites them to cross the threshold; a printed fly-leaf, setting forth the main object of the work, is put into their hand by the patient distributor at the door, who replies to inquiries, answers cavils, bears insult, it may be, or mockery.

Nor is the curiosity of these people disappointed or abated, when they step inside of the bright, cheerful hall, there to be courteously greeted by a lady who shows them to a seat, furnishes them with a hymn-book, and even with an illustrated paper to fill up their time until the meeting actually begins.

Then they are surprised, entertained, and very soon interested, by the lovely songs, the popular addresses, the

earnest speakers, all of them diversified in tone and temper, in age, in accent, in nationality, yet all united in one testimony to the crucified and risen Saviour. The meeting closes "before they know it," with a cordial invitation to "Come again." All these combine to attract and to retain the careless. By-and-by their attention is aroused, their minds are enlightened, their consciences are awakened, their hearts are touched, aye, and in many instances are turned to the Lord. Peace enters the soul and the house, and a new member, it may be, is added to one or another of our churches. I received several of such into my own church, at our last communion season.

They think that the McAll Mission is a great blessing.

2. The *infidel*, or sceptical, of whom the name is *Legion*. Some of these also are brought to the truth, and of those who are not, the least that can be said is that they learn to respect it. "No humbug" there, they soon ascertain. No interested motive, no formal routine, no end pursued except what the workers consider to be the welfare of their fellow-men. Therefore the infidels learn to esteem these workers and their work, and oftentimes to feel kindly toward them, even though they should cease to attend the meetings, declaring that they "know all about it."

Those however whose atheism is determined and militant, are strongly opposed to the Mission, which they see is more likely to exert a durable religious influence upon the people than do the churches, which the masses have largely ceased to attend.

3. The *bona-fide* Roman Catholics. Not a few of our very best hearers and converts belong to that class. They rejoice to hear and to learn by experience that one may break the yoke of bondage to men and the

traditions of men, and they embrace all the more faithfully the religion of Christ. But for the very reason that we show them this, and also that we reach much further into the non-church-going population than their parochial organizations do, the out and out Romanists agree with the infidels in their opposition to the work.

4. Finally, what do *the Protestants*, that is to say, the evangelical Protestants, think of the Mission?

I have no doubt that I am speaking in their name when I reply, They think that the McAll Mission is spreading the knowledge and power of salvation effectually in France, in a way well adapted to the character of our people.

They also think that it is doing much good to ourselves. It has shown us how to reach our own population. It has opened a new field of labor to our ministers, and more especially, to our laymen. It has made us all more practical, more simple, more popular, more hopeful; it has welded us together in love and labor, it has made our faith known and respected throughout the country; it has furnished an opportunity of bearing the glad tidings of Salvation to thousands who would not have cared to attend a church. There is a vast number who will not enter a church, because, as one of them said to me, "I am no believer, and do not want to play the hypocrite, therefore I do not go to church. Whereas, to enter one of your halls is not to profess to be religious."

The Protestants, therefore, think that the McAll Mission is an unalloyed good, a plant that the Heavenly Father has planted, and that is barely beginning (let this be kept in view) to yield its appropriate fruit. We think that we can never be grateful enough to God, to his servants, Mr. and Mrs. McAll, and to their faithful band of helpers, at home and abroad. We think that

their work is emphatically the right thing in the right place and at the right time. (At the right time, I say, because, on one hand, of the deplorable moral condition of our people, and on the other hand, of the full religious liberty we are enjoying at the present hour.)

We think, in short, that if such a work as the McAll Mission did not exist, it should be set on foot without delay.

Ever yours faithfully, in the Lord's grace and service,

TH. MONOD.

LETTER FROM PASTOR BERSIER.

PARIS, 216 BOULEVARD PEREIRE, October 28th, 1886.

The remarkable success of Mr. McAll's Popular Mission might, in its early days, have been set down to that instinct of curiosity which impels Parisians to interest themselves in everything new. But every succeeding year shows how superficial would have been such a judgment.

At the present time nothing is more marked than the assiduity of the attendants at many of the Mission halls, their devout and serious expression of countenance, the respectful attention with which they listen to the reading and exposition of the Scriptures, and the fervor with which they sing the hymns; and the same is true in many of our large cities.

This result is the more noticable because the common people, especially working men, are falling more and more into the habit of deserting church or temple, while at the same time an incessant and truly appalling propaganda of infidelity is being carried on among them, to such an extent that their future seems well-nigh desperate. With what joy and gratitude, therefore, do we

see Catholic working men in all quarters of Paris coming regularly to our popular reunions and openly professing their new found faith! These are true victories gained in the face of formidable prejudices. Besides these individual conversions, to a great number of which we can all bear witness, there is this further important result, that the Gospel has gained a favorable hearing in circles where atheism and radicalism are sparing no pains to hold it up to odium and ridicule.

I am therefore happy to add my testimony as a French pastor to that of my honorable colleagues, in expressing to Mr. McAll and his co-laborers my profound gratitude for the manifest good which they have already accomplished, and also for the good seed hidden from view, which will be made manifest at the last day. The Protestants of France are coming more and more to recognize the benefits of this work, and they would sustain it more generously if they were not themselves forced to make greater sacrifices than ever to make good the loss of those official subsidies which the state is gradually withdrawing from their churches as it has already withdrawn them from their schools. So much the more urgent is our need of the help of our foreign brethren in the evangelization of our vast country.

EUG. BERSIER,

Pastor of the Reformed Church of Paris.

FIRST IMPRESSIONS OF A NEW COLLEAGUE.

9th January, 1886.

MY DEAR MR. MCALL,—As I am only, not a young, but a new recruit, on your staff, will you kindly excuse me from any considerable contribution to the Report? I

must fight a little longer before I can embrace and describe the extent, as well as the depth of the campaign you are waging in my dear country, but I am qualified to express two feelings which your great work amongst us will intensify more and more in every Christian heart here —gratitude and hope.

I remember meeting you and Mrs. McAll at Pastor Théodore Monod's house, when you contemplated the opening of a *Salle de conférences populaires* at Belleville.

We admired your zeal and attempted to share your enthusiasm, but we dared not hope that our *ouvriers* would be accessible to the good message of the Gospel; we dreaded numberless difficulties and obstacles, some of which were indeed unavoidable, but we thought they would be unconquerable. And now, that solitary hall, so modest, located in the depth of Belleville, rue Julien-Lacroix, has become in Paris and suburbs, *thirty-six.* It has radiated through the provinces, it has even overlept the Mediterranean; you have a Mission at *Algiers,* and at this very moment, we open a salle at *Tunis;* altogether the Mission has one hundred Stations, with a budget of 340,000 francs! What a work! It has almost the importance of one of our state departments.

I was made aware of this the very moment I became secretary of the Mission. Overtasked with a year's ceaseless labor, you had to go to dear old England and Scotland to get a little rest. I sat in your chair, but it was far from being a sinecure, notwithstanding the constant and invaluable help of the Rev. H. Noel.

What an amount of correspondence! the list of speakers to prepare, the gaps to fill up, the numerous donations (pleasant task, certainly) to be acknowledged, a *personnel* of at least 150 *collaborateurs* to direct!

But I was soon reassured when I found what able and

devoted *lieutenants* you have in each of those departments, and what a spirit of *entrain* and *bon accord* animates the whole body of workers. The secret of this is certainly in their love for the Lord's kingdom, and in the prayer meeting, which every week gathers together the members of the Mission. I do feel that our French churches, and our dear and so zealous societies of evangelization, will obtain blessings and fruits of their missionary efforts, in proportion as they have recourse to that great motive power—prayer.

When I studied closer the Mission organization, I was struck with the material order that prevails in the least details, the office, with its cash-books and its different papers, so admirably kept in order by Mr. Soltau; the Bible and book-store, under the intelligent direction of Mdlle. Louise Monod, and so well supplied with all sorts of good publications, intended to feed our numerous libraries; the comfort of the halls, where the painting, arrangements, inscriptions, &c., are so well calculated to make the hearers feel pleasant and earnest at the same time; the kind and attentive ladies giving an opened hymn-book and showing a seat to every new comer; singing so lively and so well adapted to our popular meetings, everything contributes to the prosperity and fruitfulness of the work.

I may as well here confess two prejudices under which I labored before I was myself in the Mission.

I thought that almost every speaker was *frais débarqué* from England and could scarcely speak our language; and secondly, that the *orateurs* were sent *au hasard* to the Salles, any man going anywhere, provided some one went. On the contrary, if I look on this very week's *tableau*, I find for Paris, that out of 117 addresses that will be delivered in the Salles, ninety-two will be by

French speakers, and twenty-five by English friends, and amongst the latter I find Mr. McAll, Mr. Greig, Mr. Brown, Mr. Anderson, whose accent is almost as good as if they were born on the banks of the Seine.

As to the appointment of speakers, I had no idea of the adaptation you so carefully study, placing as much as possible the right man in the right place. I notice, with great pleasure, that almost without exception, the pastors of our evangelical churches in Paris collaborate in the Mission. Every night, on an average, two or three of them address the people in the Salles.

In that growing co-operation, I see in the future that which is so eminently desirable for the Mission and for the churches, a closer and closer connection between them, and a stream of new blood running from the new elements into the older body for the benefit of both.

I think that point has a capital importance, and I know you rejoice in everything that tends to its realization. Many, already, who have been brought to Christ in the Salles, have joined one or other of our churches.

In numerous instances, the pastors of the congregations are, at the same time, at the head of the Mission work there, both the religious services and the *réunions populaires* are held in the chapel; elsewhere both take place in our halls. It is evident that, in that *ordre d'idées,* one of the most important agencies in the Mission is found in the Sunday and Thursday schools connected with it. Who could but be deeply moved, for instance, in seeing, the other evening, those 400 children gathered in your *St. Antoine* hall, and celebrating joyfully the *Arbre de Noël?* What attention! What joy! How beautifully they recited together the 2nd chapter of Luke, and the 53rd of Isaiah. What abundant sheaves will be gathered in that field! Here again God's hand is visible in giving you

such a superintendent as the one you possess for that branch of the Mission.

But it is quite time I should close these remarks. Our friends always wish to have facts; they will find them in the report; they will read our statistics, they will be satisfied that their work (it is theirs!) is carried on economically, prayerfully, and unflinchingly, and they will act according to the old Huguenot motto—*Nous Maintiendrons.*

TH. LORRIAUX.

THE MISSION AN INSPIRATION OF COURAGE TO FRENCH PROTESTANTS.

By M. EUGÈNE RÉVEILLAUD, Editor of *Le Signal.*

Of all the missionary enterprises of the 19th century which, more than any other, may be called the century of Missions, there is perhaps none which will have done more for the advancement of Christ's kingdom upon earth than that of Mr. McAll. For it is not only by its external results as seen in its thirty-three Stations in and around Paris, and the forty-six others opened in the principal towns in the provinces, that this work is to be judged. However glorious these results may be, especially when one remembers the humble beginnings of the Mission in a small shop in the Faubourg of Belleville, there is one more glorious still, which will henceforth be inseparable from the person and the work of Mr. McAll: it is to have revealed to our Protestant Christians of France—who scarcely dared to preach the Gospel outside their churches, and who would have been very specially afraid to present it in its simplicity to so sceptical and critical a population as our Parisian workmen—the intrinsic force and sovereign authority of this Gospel announced to crowds, in its original

purity and simplicity. By the success of Mr. and Mrs. McAll, undertaking this work of preaching to the people under the most unfavorable conditions, proof has been given that the message of Jesus Christ is for all the habitable world—for the mocking and quick-witted Parisian, as well as for the serious-minded Anglo-Saxon and the mystical German. Proof has been given that the language of the Sermon on the Mount, and of the Acts of the Apostles, answers to the same wants of the heart in the capital of elegant luxury and of refined civilization as in the rude huts of Kafirs or Basutos. French Christians took courage at this demonstration, and it is since then that the idea of a France becoming, by the grace of God, Christian according to the Gospel, and thus altering, to the advantage of Protestantism, the ecclesiastical and religious centre of the world; it is since then, we say, that this idea has laid hold of many minds, and has seemed less chimerical even to those who do not yet share it. Whatever, from a religious point of view, are to be the future destinies of France, one thing, at least, will remain from this vigorous impulse which Mr. McAll has communicated to all our French Protestantism—this *something*, which is immense, and which eternity will appreciate better than the present; we can see it in the thousands of souls who lived formerly without faith, without hope, without love, and to whom the gracious and glorious message of the Gospel communicated a new life and joys of infinite sweetness; we can see it in these thousands of working-men's families, where peace, happiness, the welfare of the children, attendance at divine worship, and fireside comfort have taken the place of quarrels and profane language, love of low company or of the public-house; these are thousands of living witnesses raised up for the glory of God's only Son, and who now feel the need of bringing others to these fountains of living

waters, where they have themselves drunk, quenching their thirst with long draughts.

Yes! Paris and France have cause indeed to bless God that He, in His own time, just after those fearful reverses in which we might have seen the Father's hand smiting heavily His children, too long ungrateful and rebellious, should have raised up and brought among us this dear Mr. McAll, who, without resisting an instant the call which he felt came from heaven, left, like Abraham, his country, his people, and his father's house, and came to this land where God was showing him an abundant posterity of spiritual children conquerors over sin and death. The tiny fire, which he lit twelve years ago in an obscure corner of Paris, has become, under the breath of the Holy Spirit, a vast conflagration. May it continue to spread from point to point, till it covers the whole earth, the Old World as well as the New, and may that prophecy of Daniel (vii. 10) be fulfilled: "A fiery stream issued and came forth from before the Ancient of Days, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him."

HOW THE LADIES OF THE FRENCH PROTESTANT CHURCHES REGARD THE McALL MISSION.

Our Parisian friends have just given us a most gratifying proof of Christian affection and interest in our enterprise.

Without any suggestion on our part, a proposal was made, early in the year, to organize a useful and fancy Sale on behalf of the Mission. A large number of ladies, representing the evangelical French Protestants of all denominations, warmly responded to the appeal, and all

was organized and carried out by them, so as not to cost us one moment's time or anxiety. A singularly touching circumstance occurred at the time of issuing the appeal. On the day in which it was prepared for signature, Madam St. Hilaire, wife of our venerable friend, Professor St. Hilaire, was extremely ill. She believed it to be the last day of her life. Making a great effort, she begged that the paper might be brought quickly to her house, "for," she said, "I desire to sign it, if it should be the last act of my life, to show my love to the dear Mission." Our friend was spared for some weeks, but ere the Sale took place, had gone to be with her Saviour.

The Sale was held 22nd and 23rd February, in a beautiful hall (Salle Kriegelstein) in the centre of Paris. It presented a brilliant and animating spectacle. Some of the objects offered for sale possessed special interest. One was an elegant carpet, fabricated by the hands of ladies at Montpellier, the materials of which had cost over 200 francs. Very many useful articles were the work of extremely poor women, attendants of the Mission and of Madame Dalencourt's meetings. Our indefatigable friend, Madame Keller, presided at a stall abundantly supplied with provisions, fruits, flowers, &c., from the south of France and Switzerland. Nearly every part of France was represented. Among ladies who served were the venerable Madame André-Walther, the Countess de Castries, &c. The French pastors' wives and families were distinguished by their assiduity. One stall also was furnished by the British Embassy Church. There was a crowded attendance, and the receipts amounted to 26,000 francs (£1,040).

On visiting the Sale, we ourselves felt what could not be expressed. The affectionate interest manifested on every hand went to our heart. We seemed to be in

the midst of a large family circle, drawn around us by sympathy with our effort to lead the people of our adopted country to Christ. After our Mission of eleven years and a half we felt that it had ceased to be for us a land of strangers. We came away fired with new zeal for the sacred enterprize.

R. W. McAll.

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